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The Protestant Review

Volume XXXIV, Number 7
July, 1917.

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
EVANGELICAL—NON-SECTARIAN.
Founded by the late the Rev. James A. O'Connor, 1883.

331 West 57th Street, NEW YORK.

VOL. XXXIV. JULY, 1917. No. 7.

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HE, BEING DEAD, YET SPEAKETH

Every Christian who is interested in extending the knowledge of God in the world should be encouraged by the shining examples of those who have been successful in days gone by. The patriarchs and prophets of old had seemingly to encounter more difficulties than attend the work of God in our day and generation; and yet our hearts are thrilled as we read of their triumphs and victories amid most discouraging trials. The Epistle to the Hebrews refers to only a few of those heroes of old, who had not received the fullness of the promises as we have, but were persuaded of them. They confessed that they were strangers and pilgrims on the earth. So are we, but Christianity has brought mankind much nearer to God than did the Jewish

dispensation. We have Christ the firstborn of God, our Saviour and Friend, in the fulness of divine power reconciling us to the Father. In our desire for the extension of the Kingdom of God among men we are coworkers with Christ, whom the Father sent to redeem and save all who come unto God by Him. The patriarchs and prophets could know of Christ only by the promises. Every Christian, however, who knows that Christ died for us and is risen again and is even at the right hand of the Father making intercession for us, can draw near to the very throne of God with confidence, to obtain help in the hour of need, and power for service. JAMES A. O'CONNOR.

Catholics Can Have Access to God at Any Time

One of the most important truths of the Gospel, of which the Roman Catholic people are kept in ignorance by the teachings of their Church, is that they can, through Christ Himself, have access to God at any moment, in any place. They are taught that it is necessary to approach God first through "the Church" —which means the bishops and priests of Rome—and then through the intercession of the Virgin Mary and so-called "saints," and angels, because God's anger is still hot against them because of their sins. Indeed, He is still so angry with them that it is necessary for the priests to offer "the unbloody sacrifice" of the mass in order to appease His wrath. All those Christians whose personal experience enables them to bear testimony to the happy results of their acceptance of Christ's gracious invitation to "come unto" Him, resulting in the fulfilment of His promise that they should find rest unto their souls, should find or make opportunities to tell their Roman Catholic friends and neighbors the facts of their own cases, so that these may enter into the same blessed and happy experience.

Good News to Many Catholics

This will be good news to many Catholics, who often feel real and deep sorrow for the sins from which their penances and absolutions are unable to deliver them. That they are sincerely anxious to please God is made manifest by the number of good works that they perform, the sacrifices they make and the money they give for various religious purposes. But they

do not know that the seeking Saviour is even more anxious to find the seeking sinner than the latter is to find Him, or that the words, "Him that cometh unto Me I will in no wise cast out," are meant for them individually. When their minds do grasp that fact, however, a great number lose no time in testing it, to the joy of their souls. This is the reason why so many converts from the Church of Rome are won in meetings of the Salvation Army and in "missions," where the testimony of the members forms an important part of the service. There is no element of joy or rest of mind or peace in the teaching of their Church, and when they come face to face with those whose songs, testimony—and *faces*—give evidence of the possession of these blessings, they naturally want to enjoy them themselves. The way of salvation is usually stated very plainly in these meetings, and accordingly many are the men and women who are brought out of darkness into light by what they hear —and *see*—in services of this kind. And Catholics can be dealt with, one by one, with equal success by individual friends, who will present the same facts in a similar way.

THE LATE BISHOP McFAUL

On June 16, 1917, Bishop James A. McFaul, of the Diocese of Trenton, N. J., died in that city at the age of sixty-seven, having been bishop of the diocese twenty-three years.

In his Church he will be best remembered as the father of the "Federation," this word referring to the American Federation of Catholic Societies, which large and aggressive organization owes much of its present influence and power to the perseverance and energy which he displayed in its creation and development. One of his successful methods in the early days was that of posing as the Jeremiah of the Church in directing attention to the enormous losses in membership sustained by it and thus inciting the laity to active effort to retain its numbers by means of social and religious organizations. For example, at the funeral of Bishop Wigger, of Newark, N. J., January 10, 1901, Bishop McFaul said: "We (Roman Catholics) are now about one to five of the entire population of the country. But it is sad to think that our losses have been very great. If we had been able to preserve the faith in all immigrants and their

descendants, we would number close upon one-half the population of the United States."

The last occasion on which he made a speech of this kind was at the commencement exercises of St. Francis Xavier College, New York City, June 21, 1909, when he said: "We have had great losses in our faith. We should now number half the population of the United States, or 40,000,000."

As at that time the Roman authorities could only count 14,000,000 of their Church, including all infants, this meant a loss of 26,000,000, or 6,000,000 more than the 20,000,000 whose loss was lamented just sixteen years before by Miss M. T. Elder, niece of the archbishop of Cincinnati, in 1893.

In the same speech Bishop McFaul, according to the New York "Sun," June 17, 1917, said that Harvard, Yale, Princeton and other colleges were "undermining faith and teaching immorality." He said he would forbid young Catholics to go to institutions such as he believed these to be, "where they get no moral training, where they will associate with skeptics and agnostics and where in the faculties there is a strong inclination to find faults in and attack Christianity."

Two days after the speech, in 1909, the New York "Sun" said editorially, in commenting on these accusations:

"Much may be forgiven to rhetoric and the perfervid temperament, but is not Bishop McFaul far exceeding the terms of the largest license? They do not even learn the Ten Commandments at the large colleges, the bishop continues. Still, his amiable remarks may revive at Cambridge and New Haven and Princeton some memory of the commandment against bearing false witness."

In its issue of July 1, 1909, the New York "Independent" was quite severe on the bishop in an editorial, and the editor said in conclusion:

"We wonder if Bishop McFaul has ever listened to experienced priests commenting on the number of infidels and drunkards that issue from Catholic colleges. Let him count the drunken and immoral students at Yale, Princeton and Harvard, and then at any three of the largest Catholic colleges he may select, and if in proportion to number the former three are worse than the latter it will surprise more than one priest whose experience has made him familiar with this province of life.

"Bishop McFaul has shamefully and shamelessly libeled these three universities by name and done it slanderously as part of that bulldozing and terrorism which are applied to parents and which have had a partial, but far from complete, success."

The Federation of Catholic Societies is too large a subject to be dealt with here, but it and its operations will receive treatment at a more convenient season.

CARDINAL GIBBONS CHAMPION OF "RUM"

On Sunday, April 29th, the "New York Times" published a lengthy pronouncement of Cardinal Gibbons against prohibition, in the course of which he said:

"I would regard the passage of a Federal prohibition law as a national catastrophe, little short of a *crime against the spiritual and physical well-being* of the American people. (Italics ours.)...

"The belief that legislation is a panacea for all social ills is one of the great evils of the day. To take the law out of its proper field is to make the law abortive, and abortive laws breed popular contempt for all legal authority. There is already a dangerous sentiment of this kind in our country. To add to it by enacting an abortive law of such universal significance as a national prohibition statute would work an incalculable *injury to the spiritual well-being* of the American people." (Italics ours.)

In a long experience of diversified controversy with regard to liquor problems, this is the first time that the writer can remember seeing the proposition that the liquor traffic was in any way helpful to the *spiritual* interests of any nation.

One more paragraph is the more worthy of quotation because of its bearing on a plaint to be found a little further on from a Roman Catholic paper of Brooklyn. We take it that the editor of the "Tablet" could give Cardinal Gibbons some rather unpleasant evidence as to the practical working out in Brooklyn of the course suggested by His Eminence of Baltimore in the following sentence:

"It is infinitely better for humanity if it is allowed to exercise its own will power rather than to attempt to drive it and regulate it by laws; we develop a higher type of man spiritually —a better citizen, a better neighbor, a better husband, a better

father—by requiring him to use his own initiative in moral matters rather than by attempting to hold him constantly in legislative leading strings."

In this connection, and having regard to the general attitude of the priests of Rome toward the banishment of intoxicating liquors from communities by law, this paragraph from the Brooklyn "Tablet," of December 23, 1916, is of interest:

"The main artillery of Billy Sunday is now being aimed at King Barleycorn. The devil of booze is a frightfully active agent and we are all with 'Billy' in his hot-shot firing at the saloons. Three-quarters of the Catholic children who stay away from mass on Sundays during the Winter months give as a reason that they have no shoes. In the majority of these cases, the price of the shoes has been handed over the bar by bibulous fathers, who in the end make their children pay the drink bill in suffering and neglect of school and mass."

If the writer of the paragraph lived in Manhattan or in Jersey City, he would find that the words "we are all" would not, in those burgs, include the Roman Catholic officials, who could at least have a "dry" Sunday every week if they only chose to enforce the law.

From another point of view, however, of much more serious importance to the Roman Catholic people themselves is the statement that in the majority of cases where the children of Catholic parents "have no shoes" in which to come to mass, the cause of their destitution is to be found in the drinking habits of the fathers. It is to be presumed, also, that in Brooklyn these cases must run into considerable numbers, for a few isolated ones here and there in such a populous diocese would not be likely to furnish a paragraph on the front page of the paper usually regarded as the organ of Bishop McDonnell.

"JESUITISM"

Two prominent men in widely different walks of life have recently given utterance in the public press to references of Jesuitism which are worthy of at least passing notice.

In the "New York Times," of June 22, 1917, was a lengthy account of a speech delivered at the Conference of Foreign Relations of the United States at Long Beach by the Brazilian

Ambassador, Dr. Domicio da Gama (who may be presumed to be a Roman Catholic, or at least to have been brought up in that Church). One paragraph of his speech reads thus:

"The rule for the diplomatic agent is to speak the truth, his word being deemed sufficient to engage his Government's responsibility. Truly, there are some among them who permit themselves to disguise the truth, alleging either self-defense or reasons of State, invoking that antiquated and odious theory that the end justifies the means, claiming a morality for States different from the one binding the individuals together. We know by experience the harm brought upon the world by such a strange combination of the spirit of Machiavelli, Talleyrand and Bismarck, mixed and amalgamated into a Jesuitism without charity."

* * *

Mr. Otto H. Kahn is a member of the great New York banking house of Kuhn, Loeb & Co. In 1915 he wrote a letter to a relative in Germany. In transit the letter, which was written in German, was opened by a French censor and copied, the original being sent on to its destination. Copies of it were then sent by the French to all the allied governments for their information as to Mr. Kahn's views with regard to Germany and her course in the war. Mr. Kahn has recently given to The "New York Times" an English translation of the letter, of which this is one passage:

"You quote with approval General von Schlieffen's remark that 'in war, after all, the only thing that matters is those silly old victories.' . . .

"Schlieffen's utterance throws overboard everything that civilization and humanitarian progress of centuries has accomplished toward lessening the cruelty, the hatred and the sufferings engendered by war, and toward protecting noncombatants, as far as possible, from its terrors. It is tantamount to the doctrine of the fanatical Jesuit: 'The end justifies the means.'

"And it is something akin to this very doctrine that Germany has made her own and applied in her conduct of this war as she has done in none of her previous wars. The conviction that everything, literally everything, which tends to insure victory is permitted to her, and indeed called for, has now evidently assumed the power of a national obsession."

It is often denied by papal apologists that the phrase, "The end justifies the means," was ever formulated by the Jesuits. However this may be, the blood-stained record of the papacy for at least 700 years demonstrates that the principle has been continually put into practice by the Roman machine. The wholesale massacres of the Albigenses (to go no further back in history), the period of wholesale destruction of life in France, of which the Massacre of St. Bartholomew was only one incident; the whole history of the Inquisition in a dozen countries and the innumerable atrocities in the Low Countries under the Duke of Alva stand out as appalling examples that cannot be gainsaid; and all these together represent only a part of the slaughter carried out by the agents of Rome "for the greater glory of God."

* * *

In a recent issue of the New York "Evening Sun" appeared this poem by Edward S. Van Zile, which puts the matter quite clearly in another form. The title of the poem is "Pontius Pilate":

"Ye cannot hold me guilty of His death!"
Thus Pilate spake when Christ was crucified.
"I might have saved Him with a nod, a breath;
And well I knew that they who faced Him lied.

"But Rome is Rome, with foes on every hand;
If wrong I did to that strange Man I saw,
Whose sweet, calm gaze I could not understand,
'Tis Cæsar's right to rise above all law.

"For Rome must live, and conquer, and endure,
Though Christ should perish, or ten million men;
I met His eye and saw His soul was pure,
But for Rome's sake I'd slay the Christ again."

As a general principle more success in personal effort will result from plain statement of the truth than from trying to correct errors. If you introduce a man to Christ as the Great High Priest, so that he hears in his soul the words: "Go in peace," there will be no need for argument about the confessional as a part of the Roman machinery. And when that man receives the witness of the Holy Spirit in his soul that he has been reconciled to God, he will not worry any more about purgatory.

THE ETHICAL STANDARDS OF ONE PRIEST

On February 13, 1917, a young lady, named Miss Ruth Cruger, a graduate of Wadleigh High School, New York City, went to the bicycle repair shop near her home, kept by a man named Alfredo Cocchi, to have her skates sharpened. Without going into details, this man, according to his own confession, murdered her and buried her body in the cellar of the shop. Again, according to his confession, either that day or one or two days after, he went to an institution, of which the Rev. Gaspar Moretto was in charge, and made a confession of the crime.

From that time until June the family made unceasing efforts to solve the mystery of Miss Cruger's disappearance. In that month, however, through the activities of Mrs. Grace Humiston, a member of the New York bar, the body was found where it had been buried at the time of the murder.

Soon after the murder Cocchi had successfully made his way to Bologna, Italy, where he was living with his father and brother, having left his wife in New York.

When placed under arrest by the Italian authorities, at the instance of the United States Government, he made a full confession of the murder and its attendant circumstances. On June 26, the "Evening Sun" contained a "story," over a column in length, from which the following paragraphs are taken:

"After being under a police guard throughout last night, the Rev. Gaspar Moretto, of St. Raphael's Society for Italian Immigrants, was escorted to the District Attorney's office to-day to tell what he knew of Alfredo Cocchi, confessed murderer of Ruth Cruger. Early this morning the priest admitted that he had heard the confession of Cocchi about the middle of last February.

"Father Moretto was questioned by District Attorney Swann and Assistant District Attorneys Fitzpatrick and Rorke. Also present was Father Anthony Demo, Moretto's father superior.

"The priest told of the visit of Helen Cruger with a friend at the Charlton Street immigrant house. He admitted he told them that he had not seen Cocchi for five years. Asked why he told Miss Cruger that, Father Moretto said he did not know

at the time that Cocchi had disappeared and did not wish to become involved with persons he did not know.

"In answer to further questioning by the District Attorney, Father Moretto said he had not known of the disappearance of Ruth Cruger or that a search was being made for her when Cocchi confessed to him. He learned of the girl's disappearance a few days after the bicycle man's visit, he said, when his attention was attracted by Cocchi's name in the newspapers in connection with the case.

"The police were directed to the home of the priest at 8 Charlton Street by Cocchi himself. From his prison cell in Bologna Cocchi gave out the admission that he had spent a day and two nights after the murder at the home of Father Moretto. Cocchi informed the authorities in Italy that he sailed from the United States on February 17th, when his crime was only a few days old, after having been sheltered by the clergyman.

"Father Moretto had denied with great emphasis that Cocchi had remained at his institution. He pointed out that it would have been impossible for Cocchi to remain at the Immigrant Home, which is for women only. He also asserted that, so far as he knew, the murderer did not remain at the Italian Immigrant Home, at 6 Water Street, with which Father Moretto is connected.

" 'Cocchi is insane if he says I helped him get away,' the priest declared.

"Prior to the interview with the officials the priest had told newspaper reporters that he had not seen Cocchi in four or five years. It also developed that Helen Cruger and a young man who said he was a Catholic visited the priest a month after the disappearance of Ruth Cruger and asked him if Cocchi had been at his house. The priest informed them that the murderer had not been there.

From the foregoing "story" it is evident that the priest lied on at least two different occasions, if not three.

1. When he told Helen Cruger and "a friend" that he had not seen Cocchi for five years.

2. When he told Helen Cruger and the young man who said he was a Catholic that the murderer had not been to his institution.

3. When he told the newspaper men he had not seen Cocchi in four or five years.

So much for his ethical standard with regard to deliberate falsehood.

Another point: The priest admitted that he heard Cocchi's confession about the middle of February, and, therefore, about that date he knew what the fate of the girl had been; and although, in the very nature of the case, he must have known that the hearts of her parents and family were wrung with anguish and suspense he took no action—direct or indirect—to inform them that their daughter was dead, thus at least removing the element of suspense from their burden of grief. He could at least have done this in many ways that would not have conflicted with his desire to shield the criminal or with his technical duty as a priest in regard to the "seal of confession."

A DEATHBED LEGACY DECLARED VOID

(*From the "Jersey Journal," May* 1, 1917.)

Trenton, May 1.—Checks for $3,000 and $2,000, respectively, given by Mrs. Hannah L. Bowdoin, of Jersey City, while dying, to the Sisters of the Poor of St. Francis, of that city, and to Benjamin C. Mead, are set aside as void by Vice-Chancellor Stevenson in an opinion just filed in the Court of Chancery. Mrs. Bowdoin was eighty-six years old at the time she wrote the checks on September 8, 1914, and was being cared for in the hospital conducted by the Sisters. Mead was her business agent and after her death became her executor.

The suit to determine the contest over the check for $3,000 to the Sisters was instituted by the Provident Institution for Savings in Jersey City, in which Mrs. Bowdoin has a deposit of $5,700, which was less than one-eighth of her total estate. Vice-Chancellor Stevenson shows that it was conceded that both checks were given without any legal consideration and must stand, if they stand at all, as pure gifts. The checks are set aside upon the ground that they were not pure gifts within the meaning of the law of this State, and with respect to the $3,000 check to the Sisters, upon the ground that there was not sufficient evidence to prove that it was given without undue influence.

When Mrs. Bowdoin wrote the check for the Sisters she also handed them her bankbook so they could get the money.

The check was presented at the bank for payment the day it was made out, but the bank refused to cash it until it had investigated the circumstances, and this led to this suit.

Vice-Chancellor Stevenson points out that Mrs. Bowdoin had been cared for in the hospital of the Sisters and had formed the purpose two or three months before her death of making a suitable donation to the hospital. On the other hand, he says, although she talked about making a gift she did not take measures to effect such gift until she was in an extremely feeble condition, in fact, on her dying bed.

"Circumstances under which this gift was made," he continued, "made it the duty of the claimant, the donee, to produce all the testimony obtainable to show that Mrs. Bowdoin was competent to make the gift, and, in fact, knew what she was doing and acted without undue influence from the agents of the donee. The fact that neither the Mother Superior nor the other Sister who took part in this transaction was produced as a witness has weight against the validity of the alleged gift, although the reasons, of course, may be surmised why these ladies were reluctant to go upon the stand."

On June 30th the Court of Errors and Appeals at Trenton heard argument on the appeal of this case, decision being reserved.

ONE SAINT IN HEAVEN, SURE!

The New York "Weekly Witness," of May 16, 1917, in an editorial dealing with the subject of the "second coming" of Christ, says: "'The Catholic Times' gives an amusing explanation of the reason why ancient predictions of the speedy coming of Christ have not been fulfilled. It says:

"'Every now and then Anti-Christ has been announced. In the fifteenth century a great man, whom the Church afterward canonized, St. Vincent Ferrer, exhorted the people that the end of the world was already here. He said he was morally convinced that Anti-Christ was already born. St. Vincent is nigh 400 years in Heaven, and probably it is because the faithful have so often said in the Litany, "St. Vincent, ora pro nobis" [pray for us], that he has interceded that the date of the crack o' doom be mercifully postponed.'"

One sentence in this quotation that is worthy of note is the

bold assertion that St. Vincent Ferrer "is nigh 400 years in Heaven." It is not stated how the Roman Catholic writer knew positively that the "saint" had been let out of Purgatory—and so long ago, too. It is not so very long since the writer was told by a very sincere and pious Knight of Columbus that he did not know whether St. Peter himself was yet out of Purgatory.

In a booklet published by Charles Cook, the well-known publisher of evangelical literature in this city, entitled "The Old Priests of Mungret: Where Are They?" we find the following copy of the inscription on "a tombstone in the graveyard of Mungret, near Limerick," Ireland:

Erected
BY THE REV. M. CASEY,
And his Parishioners of Mungret and Crecora,
To ask the prayers of the faithful for
REV. MICHAEL MACNAMARA,
Who served these parishes about 40 years,
Died in April, 1822.
REV. DENIS M'CARTHY,
Who served about 30 years, Died about 1792.
REV. JOHN HEYNES,
Who served 26 years, Died 1756.
And other Priests, whose remains lie also beneath,
but whose names and dates are not
remembered.
Requiescat in pace.
A. D. 1862.

As we may assume that all these priests were sincere and competent in the conduct of their ministries, this inscription goes far to show how little hope after death the Roman Church offers to its people.

A Catholic View of "The Second Coming."

An interesting sidelight on the mental attitude of the Roman Church toward the return of Christ to the earth is seen in the conjecture that that event, to which all evangelical Christians look forward with joy—many, indeed, praying, "Come, Lord Jesus, come quickly!" is "mercifully postponed" because of the intercession of St. Vincent. That the religious body that claims to be the only true Church of Christ should regard His return to earth as a calamity should certainly afford food for reflection to those who "look for His appearing."

CERTAINTY OF SALVATION A "PREPOSTEROUS ASSUMPTION"

"In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.

"And if I shall go and prepare a place for you, I will come again, and will take you to myself: that where I am, you may also be."—John 14: 2, 3. (Douay version, the Bible bearing the "Approbation" of Cardinal Gibbons, dated September 1, 1899.)

The "Bronx Home News," of May 13, 1917, contained an interesting article signed "J. F.," and headed, "What a Catholic Thinks of 'Billy' Sunday."

The most salient paragraphs to anyone who feels interest in the spiritual welfare of the Roman Catholic people were these:

"I could only experience a feeling of revulsion when this man, with his nicely fitting sack suit, his small, well-shod feet, his immaculate linen, threw his head back and roared: 'Ah'm gwine to Heaven.'

"I felt like asking him: 'How do you know?'

"To me, this cool, preposterous assumption of salvation, of being right with God, simply on his own judgment, is the cleavage line between Catholicism and Sundayism.

"In my own creed, the most penitent, the most pious, would never dream of publicly declaring that they were 'going to Heaven.'

"They pray, they ask God's mercy, and confidently commend their souls to Him.'"

The whole tenor of the article shows the writer to be a sincerely pious member of his Church, and, what is more, a reader of the King James Bible, who not only reads it, but "enjoys" it; and there is not a word in an article of some 1,500 even suggestive of the slightest antagonism to either the evangelist or his message.

The writer is doubtless a type of thousands of other members of his Church everywhere, and the reason why he regards a testimony to the effect that the speaker knows that he is "going to Heaven" as a "cool, preposterous assumption of salvation" is because he cannot conceive of such a thing as a direct transaction between a sinner and our blessed Lord, who invites all men to come to Him. He has been taught that the Saviour of man-

kind can only be approached through the Church and "saints" and the Virgin Mary, and that the personal realization of the experience described by the Apostle Paul in the first verse of Romans 8: "There is therefore now no condemnation to them that are in Christ Jesus" is not possible for him to enjoy. To him that promise that Jesus "shall save His people *from* their sins" (Matt. 1: 21) is a dead letter; and the reason why the "most penitent, most pious" members of his Church "would never dream of publicly declaring that they were 'going to Heaven,'" is because they do not know that our Saviour died for their sins *once for all,* and that if, by faith, they take His atoning sacrifice for themselves, as individuals, they can at once enter into that peace that comes from a knowledge of the pardon of the sins of the past and the entering into their souls of "the power of His resurrection," which shall prevent sin from having any more dominion over them.

And yet this blessed experience and the rest of soul that flows from it are for them as much as for us, and if they enjoyed it they would then be able to say with the Apostle Paul: "We know, if our earthly house of this habitation be dissolved, we have a building of God, a house not made with hands, eternal in the Heavens."—1 Cor. 5: 1.

And they would feel sure of going there when their earthly house of this habitation is dissolved, without having to stop at any purgatory on the way.

KIND WORDS

Dear Sir and Brother—I am sorry that my subscription has been so long overdue. I herewith enclose check covering the past and up until 1917 (Dec.).

Your paper, or magazine rather, is valuable and affords reliable information on matters most pertinent to the times in which we are living. Other publications on the same subjects are too sensational, and I fear some of them are doing quite as much harm as good. Your magazine gives the facts as they are, without a labored effort to make an impression that every intelligent person will receive from knowing what is taking place.

Yours most sincerely, E. B.

HYMN FOR THE MEN AT THE FRONT

Tune: "Melita"—"Eternal Father, Strong to Save."

Lord God of hosts, whose mighty hand
Dominion holds on sea and land,
In peace and war Thy will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy changeless purpose rules them all.

When Death flies swift on wave or field,
Be Thou a sure defence and shield!
Console and succor those who fall,
And help and hearten each and all!
Oh, hear a people's prayers for those
Who fearless face their country's foes!

For those who weak and broken lie,
In weariness and agony—
Great Healer, to their beds of pain
Come, touch and make them whole again!
Oh, hear a people's prayers and bless
Thy servants in their hour of stress!

For those to whom the call shall come
We pray Thy tender welcome home;
The toil, the bitterness, all past,
We trust them to Thy love at last.
Oh, hear a people's prayers for all
Who, nobly striving, nobly fall!

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christ-like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy peace on earth till time shall end!

JOHN OXENHAM.

The Gospel in the Douay Bible

[*The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."*]

> "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John 5: 39.

The word "religion" is often applied to the whole body of religious belief of the followers of a particular cult, as, for example, in the phrases, "The Catholic religion," "The Buddhist religion," and so on.

But so far as the individual is personally concerned, the word really stands for his own relation to God, quite apart from that of any other human being. If any man lives on terms of friendship with God, realizing that there is no barrier between him and his Heavenly Father, created by the sins of the past or failings of the present, he has a good and satisfactory religion, whatever be the name of the religious body to which he may belong, or even if he is not a member of any "Church" or sect at all.

In reality the word "religion" actually stands for the daily personal experience of the individual in regard to supernatural things.

This being so, the Bible gives us very clear ideas as to what God wants us to believe about Him, and what His wishes are for us, as individual men and women. The Bible is really a letter from God to each and every man and woman in the whole world, and is the most wonderful Book in existence for this reason, among many others, that we cannot find ourselves in any possible circumstances in which it will not give us help, or advice, or comfort, according to our need at the moment, if we will turn to its blessed pages.

If we want to find out how God wishes us to regard Him, we can learn through the following texts:

"God is not a respecter of persons."—Acts 10: 34.

So that the humblest member of the Catholic Church may approach God with just as much confidence that his prayer

will be heard and answered as any priest or bishop, or the pope himself.

The Apostle Paul tells us, Romans 8: 38, 39:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Let us therefore love Him, because God first hath loved us." —1 John 4: 16, 18, 19.

And that God not only has so loved us in the past, but that He now loves us—each one—every day, is plainly told us in Psalm 102 ("Benedic, anima"), 13, where we read: "As a father hath compassion on his children, so hath the Lord compassion on them that fear Him."

And in the epistle to the Hebrews we read concerning our blessed Saviour Himself (chap. 4: 15, 16):

"For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin.

"Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable need."

So we have it made plain here that Jesus Himself has compassion and pity upon us as individuals in all the sorrows and trials and difficulties of life, and the sacred writer himself tells us to "go to the throne of grace," making no mention of any building, or of any ceremony, or intermediary—human or superhuman—between us and Jesus, our great High Priest. And we have the word of Jesus Himself in Matt. 10: 28: "Come to Me, all you that labor, and are burdened, and I will refresh you."

And nowhere in the New Testament did Jesus ever tell anybody to approach Him through any third party.

Very few sinners would risk their lives to obtain salvation, but Jesus actually laid down His life in order that He might accomplish the salvation of all who come to Him in accordance with His gracious invitation. Jesus is the same yesterday, to-day and forever, and He is still more anxious to give peace and rest to any one of us who seeks them than any of us can be to find them.

"WHY PROTESTANTS STAY PROTESTANTS"

The "Literary Digest," July 16, 1917, had an interesting citation from the Toronto "Catholic Register" on the topic of "Why Protestants Remain Protestants"—more especially in view of the fact that many religious teachers of their denominations "deny the Divinity of Christ, His resurrection, the inspiration of the Scriptures, or the eternal punishment of the wicked," and that their particular Church is "absolutely powerless to deal with the offenders in any effective manner."

Put briefly, the Roman Catholic organ can only account for this on the theory that their religion, "like the Ross rifle in peace time, is never subjected to the strain that reveals its weakness, and so that weakness remains entirely unsuspected by them." We are told that the rifle mentioned "had to be discarded. But its deficiency, its inability to stand the strain of war was never suspected in time of peace, and only the test of the trenches revealed it."

Of course, the fundamental reason for this writer's surprise is his ignorance of the fact that religion is, with the members of Protestant Churches, a matter of personal experience, and that, in theory at least, the membership follows that experience. In the Roman Church, an infant is baptized into its fold, and personal experience of any individual transaction between the soul and God direct has no place in the entire system. Obedience to the laws and acceptance of the teachings of the Church are all that are required to make a good "practising" Catholic. On the other hand, the least spiritually minded member of any Protestant evangelical Church has at some time professed to have a personal and individual faith in Christ as a Saviour—even if that "faith" was more of the head than of the heart. The theory that evangelical Christians lead "unruffled lives" is quite erroneous; on the contrary, it is largely because the individual has proved the Lord Christ to be "a Refuge in the time of storm" that he is more than ever convinced of the sterling qualities of his religious experience and the truth of the promises of God. His own personal experience holds him fast when others are carried away with false doctrines; and the absence or inadequacy of any denominational Church discipline is only, to him, a matter of academic regret.

On the other hand, Catholicism holds out no attractions for any converted man. He prefers the voice of the Saviour and of the Holy Ghost heard by his own spiritual consciousness to the voice of "the Church," embodied in a curia of unconverted priests and bishops; the authority of the Bible to that of the best "infallible" pope who ever wore the tiara; the experience that sin has no more dominion over him to an endless round of confessions and absolutions; and the "many mansions" promised by Christ to an extremely uncomfortable (to use a mild phrase) Purgatory.

And these are only a few points of contrast between his religious possessions and those of his Roman Catholic neighbors and friends.

THE MIND OF ITALY IN NEW YORK

On June 21, 1917, the Italian War Mission to the United States paid an official visit to New York City and was received at the City Hall by Mayor Mitchel and other members of the city administration.

The City Hall itself was appropriately decorated and in front was constructed a semi-circular court formed by a number of masts, each bearing a long banner or gonfalon, on which were inscribed the names of those Italians whom their nationals of Greater New York chose to honor in this way. The masts were connected by ropes of evergreens, from which hung, between the masts, the Blashfield medallion. This bore the laurel-crowned head of Modern Italy, the head of the Roman eagle, the lictor's fasces of ancient Rome and a tablet bearing the SPQR, borne on the military standards of ancient Rome, standing for *Senatus Populus Que Romanus*—the "Roman Senate and People." (In passing it may be noted that the PQ formed a reminder that centuries before anything like democracy was known in northern Europe even Imperial Rome recognized, at any rate nominally, the right of the people to a share in the government of the Empire.) And in this connection it is worthy of note that to-day, alone among the sovereigns of Europe, Victor Emanuel III. is "by the grace of God *and the will of the nation*, King," etc.

The names of the men whom the Italians of New York selected for inscription on the long banners, erected in honor of

the distinguished guests, were: Cavour, the statesman; Mazzini, the patriotic agitator and apostle on behalf of United Italy; Garibaldi, the Great Liberator—"The Knight of Humanity;" Dante and Petrarch, the poets; Palestrina, chapelmaster, Lateran, Vatican and Santa Maria Maggiore in Rome, "Princeps Musicæ" (Prince of Music); Raphael and Da Vinci, the painters; Michaelangelo Buonarotti, painter, architect and sculptor; Bruneleschi, the architect; Verdi, the operatic composer; Cellini, the goldsmith and sculptor; Donatelli, the sculptor; Della Robbia, the worker in terra-cotta; Columbus, the discoverer of the New World; Galileo, the astronomer and physician—sixteen names. Then come two more—the only ones connected in any way with religion as such, and these two names hung side by side—Giordano Bruno and Girolamo Savonarola—and both these men were burned at the stake by the papacy.

In the above list there is not the name of a single pope!

The World Almanac for 1917 gives the Italian population of Greater New York, foreign and native-born taken together, as 544,444. If we allow 20,000 as an outside figure for members and adherents of Italian Protestant churches and missions, we have left 524,000 Italians in New York, all at least nominally Catholics.

Now, one need not be a clerical or even a Roman Catholic to acknowledge that the papacy has for centuries been one of the most powerful human institutions on the face of the globe, and that even to-day, in spite of the loss of the Temporal Power, it possesses influences that are recognized by every government on earth. In an age that almost worships efficiency it is at least worthy of note that this purely Italian institution, carried on for centuries almost exclusively by Italians, should receive such a contemptuous condemnation by omission on this occasion, when the guests of the city, including a prince of the royal house, were to be received by a Roman Catholic Mayor and a city administration having many other Catholics in its membership, in a city itself containing the largest Catholic population in the United States.

After having noted the omission of the name of the Italian head of the Church, to which the Mayor of the city and a number of the municipal officials of all ranks and degrees belonged, we may remember that, of all people on the face of the earth

who may be supposed to know the real character of the papacy and to form an accurate estimate of its value, first to Italy and then to the world, the Italians are easily first. For more than a thousand years they have lived, so to speak, under the direct influence of the holy Father and the Roman Curia. If they don't know the blessings of Catholicism in its most concentrated form surely nobody else does.

One thing more: Who were the two men selected to represent, as it were, the religious "mind" of the Italians of Greater New York?

Two men whose religious views were almost as wide as the poles asunder.

The Encyclopædia Britannica, XI. edition, vol. IV, p. 686, says of Bruno that he entered the Dominican order at the age of fifteen and that because he denied the doctrines of transubstantiation and the immaculate conception he was accused of impiety and he fled from Rome in 1576. In his philosophy the mysteries of faith are ridiculed. The Jewish records are put on a level with the Greek myths and miracles are laughed at as magical tricks. Through all this runs the train of thought resulting naturally from Bruno's fundamental principles and familiar in modern philosophy as Spinozism, the denial of particular providence, the doctrine of the uselessness of prayer, the identification in a sense of liberty and necessity and the peculiar definition of good and evil.

Savonarola was also a Dominican and a zealous moral, political and religious reformer. Although accepting the dogmas of the Roman Church, he bitterly and successfully assailed its corruptions and for a time revolutionized life in the city of Florence. John Lord says of him, in his "Beacon Lights of History": "He was the incarnation of a fervid, living, active piety amid forms and formulas, a fearless exposer of shams, an uncompromising enemy to the blended atheism and idolatry of his ungodly age." "He revered the Scriptures and incessantly pondered them, and exalted their authority, holding them to be the ultimate rule of holy living, the everlasting handbook of the travelers to the heavenly Jerusalem." His last prayer was: "Lord, I know Thou art that perfect Trinity—Father, Son and Holy Ghost; I know that Thou art the eternal Word; that Thou didst descend from Heaven into the bosom of Mary; that Thou

didst ascend upon the Cross to shed Thy blood for our sins. I pray Thee that by that blood I may have remission for my sins."

Surely the significance of this whole incident should impress upon every lover of Christ and his fellowmen to do all in his power to put the true Gospel of Jesus Christ before the thousands of our Italian fellow-citizens, who have thus held up before the world on a great historic occasion the names of Bruno and Savonarola as representatives of the philosophy and religion that they delight to honor!

JAMES J. HILL AND THE ROMAN CHURCH

The late James J. Hill, the great Empire Builder of the Northwest, who recently died, endowed a Roman Catholic seminary in St. Paul, Minn., with a million dollars and at various times made liberal gifts to Roman Catholic institutions, although he did not consider that the religion for which they stood was good enough for him to make his own.

The New York "Sun," of July 1, 1917, contained a review of a biography of this great captain of industry, written by Joseph Gilpin Pyle, of St. Paul.

The reviewer writes:

"Mr. Hill always justified his gifts to the various institutions of the Church on economic grounds, saying that the Roman Catholic Church represented the only authority that millions of foreigners coming to this country either fear or respect. He was frankly apprehensive that if the controlling force of the Church should be removed it would have a most disastrous effect upon the political action and moral status of this class."

In this statement is to be read the real source of what has grown to be the greatest Peril that now threatens this nation. It was this very sentiment that actuated the large mill and factory owners in New England and other States fifty years ago, and more, when they, too, helped to fasten what the Marquise des Monstiers-Merinville called the "yoke of Rome" upon their Catholic employees, instead of sharing with them the blessings of the true Gospel of Jesus Christ that was preached in their own churches.

Mr. Hill, like them, seems to have overlooked the fact that the "millions of foreigners" referred to are just what the Roman Church has made them, after centuries of domination

in the lands from which they came. If he had had a personal experience of the power of Christ to save these people from their sins he would have known that the change wrought in their lives by it would have transformed them into good American citizens, who would of their own volition have respected the laws of the country which gave them so much better opportunities than their native lands had afforded them, without any "exercise of authority" by the priests of an alien Church.

According to the reviewer, Mr. Hill, after all his gifts to the Roman propaganda, recognized its bankruptcy of spiritual power in his continued apprehension "that if the controlling force of the Church should be removed it would have a most disastrous effect upon the political action and moral status of this class." In other words, he regarded the Roman priesthood simply as a kind of ecclesiastical policemen, whose clubs, instead of being made of wood, were to be found in threats whose only force lay in the ignorance and superstition of the unfortunate illiterates usually carefully segregated by their priests from the educating and enlightening influence of the American communities by which they are surrounded.

In view of the Roman pretensions that their Church is the only true Church of Jesus Christ, it would surely be hard to find a severer condemnation of its religious and moral inefficiency than the creation of such a sentiment in the mind of such a man as the late James J. Hill.

An Irish priest had labored hard with one of his flock to induce him to give up the habit of drinking, but the man was reluctant. "I tell you, Michael," said the priest, "whisky is your worst enemy, and you should keep as far away from it as you can." "My inimy, is it, father?" responded Michael. "And it was your riverence's silf that was tellin' us in the pulpit only last Sunday to love our inimies!" "So I was, Michael," rejoined the priest, "but was I telling you to swallow them?"—Morning Star (New Orleans).

THE GREAT LUTHERAN CELEBRATION

It does one's eyesight good to see in the secular press the well-displayed advertisements issued by the Evangelical Lutheran churches of Greater New York directing attention to the Four Hundredth Anniversary of the inauguration of the great Reformation of the sixteenth century on October 31, 1517, when Martin Luther nailed his famous Ninety-five Theses on the door of the Castle Church at Wittenberg. And every true Protestant will rejoice in the fact that the elaborate celebration this year by the Lutheran Church of the Reformation is attracting increasing interest and disclosing many facts hitherto overlooked. The celebration of 1917, without flourish of trumpets, but rather by marshalling facts and figures, reveals that the Lutheran Church is one of the great world forces to-day. The great power of its spiritual strength is beginning to be realized as never before. Its numerical strength, according to trustworthy statistics, has reached enormous proportions. The first and largest Protestant Church in the world, it is found practically everywhere throughout the whole earth. Its membership in the United States is 13,000,000.

It is well that all sorts and conditions of lovers of "free institutions" and the liberties and the opportunities that they afford to every citizen of this country should be reminded that, in the words of Peter Bayne, LL.D., Martin Luther—"the solitary monk that shook the world"—at the Diet of Worms "broke the chains of Christendom, started the magnificent procession of the Protestant nations and introduced a new era of mental activity, industrial energy, political expansion and universal progress."

Friends who wish to help in creating interest in the celebration and spreading information concerning it and the Reformation can obtain free literature by addressing J. F. E. Nickelsburg, 4382 Martha Avenue, New York City.

A very wise person once observed that it is much better not to know so much than to know so many things that are not so. And of all the topics in the world of which this remark is true the Roman Church and the activities of its hierarchy are among the most conspicuous. On no subject is it so well to be sure you are right before you go ahead.

THE INQUISITION STILL IN OPERATION

Among the Cardinals recently created was Monsignor Boggiani, Secretary of the Holy Office. This announcement constitutes another reminder that the Inquisition is still in existence. When the Encyclical *Pascendi* was issued by Pope Pius X., it was very appropriately promulgated by that characteristically popish institution. That some, at least, of the Mexican people have sinister recollections of its workings in that country may be gathered from a despatch to the New York "Evening Sun," dated Queretaro, Mexico, December 17, 1916, which says, after stating that the Constitutional Assembly had passed the educational section of the new Constitution barring clergymen of all sects from teaching in any school:

"Felix M. Palavacini, former Secretary of Public Instruction, who favored allowing clergymen to teach in private schools, bore the brunt of the debate, but delegates who based their arguments on 'Remember the Inquisition' induced the Assembly to pass the measure."

The "Western Watchman" of November 21, 1912, said editorially: "Our heroes are the Duke of Alva and Catherine de Medici. They knew the Huguenots and they drove them off the continent. You cannot excite any pity in our souls by whining accounts of Catholic atrocities in the seventeenth [sixteenth?] century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defense."

The Papal Encyclical *Pascendi Dominici gregis* was issued July 3, 1907, and the New York "Sun," of August 4th of that year, published a translation of its Latin text. The document has this significant heading: "Decree of the Holy Roman and Universal Inquisition," and begins thus (all italics are ours):

"With truly lamentable results our age, intolerant of all check in its investigations of the ultimate causes of things, not infrequently follows what is new in such a way as to reject the legacy, as it were, of the human race and thus fall into the most grievous errors. It is to be greatly deplored that among Catholics not a few writers are to be found who, *crossing the boundaries* fixed by the *fathers* and by the *Church herself*, seek out, on the plea of higher intelligence and in the name of historical considerations, that *progress of dogmas* which is in reality *the corruption* of the same.

"But lest errors of this kind, which are being daily spread among the faithful, should strike root in their minds and corrupt the purity of the faith, it has pleased his holiness Pius X., by Divine Providence pope, that the chief among them should be *noted and condemned through* the office of the *Holy Roman and Universal Inquisition.* Wherefore after a most diligent investigation, and after having heard the vote (opinion) of the reverend consultors, the most eminent and reverend Lords Cardinals, *the general inquisitors* in matters of faith and morals, decided that the following *propositions* were to be *condemned and proscribed,* as they are by this general decree condemned and proscribed."

A WARNING FROM ENGLAND

The London "Christian" has probably the largest circulation of any religious paper in the world, and stands for the type of evangelical teaching represented in this country by the Northfield institutions. In its issue of November 23, 1916, is a lengthy editorial bearing the caption of "The Menace of Rome." It deals almost exclusively with the success of the agents of the pope in gaining control of the Anglican State Church, concerning which it says: "In political phrase it ["the strong pro-Roman party in the State Church"] has 'captured the machine,' of which it makes unscrupulous use for the promotion of disloyalty to the Protestant standards of the Church whose emoluments it continues to receive, while flouting every law which conflicts with its avowed intention."

The most striking sentences in the article, however, are these: "If Rome once again fastens her yoke upon Great Britain—which has long been her declared purpose—it had been better for us that a German victory had made us vassals of that empire. The story of papal dominance in these islands is one that makes every honest man tremble at the mere thought of its re-establishment."

It is unnecessary to add any comment to these words published in such a paper on the date given; it evidently regards Prussian militarism, with all its concomitants, as preferable to Rome rule.

A TINY MONK, INDEED

On Sunday afternoon the Director of Christ's Mission said that on the previous day he had seen the youngest monk he ever saw in his life—a little boy only four years old. He wore the brown habit of the Franciscans, a white cord round his waist and little sandals on his bare feet. His hair was cut round his head like a monk's and he wore a small skull cap. His father told the Director that he and his life had been dedicated to St. Anthony in fulfilment of a vow made by him and his wife, because the boy had recovered from a serious illness, as they thought, in answer to their prayers.

In our next issue we shall quote the Chapter from the Rule of St. Benedict covering a case like this.

THE SECRETARY'S NOTES

We are anxious to obtain a copy of the Catholic Encyclopedia for the use of Christ's Mission, which can be obtained for $50. Will two of our readers each send his check for half this amount? The articles in this work are written by the ablest scholars and theologians in the Roman Church, and it is the latest authority, from the Roman standpoint, on all the subjects with which it deals. Though there is a slightly cheaper edition, this is preferable because of the frequent use to which it is likely to be put.

The Director of Christ's Mission is well qualified by personal experience to give inside information in regard to monastic institutions, and he is also the possessor of a number of lantern slides of exceptional excellence and unique value, which cannot be copied or exhibited by any other person without his permission. He has several interesting lectures on this subject and on Mariolatry in the Church of Rome. The Executive Secretary will be pleased to make arrangements for lectures on these subjects with any friends who may desire to have them presented in their city or town.

THE STORY OF MY LIFE

(Continued.)

BY ELI M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION.
Formerly Brother Ansgar, of the Famous Teaching Order, "The Little Brothers of Mary."

I was born in Denmark, on a beautiful little island in the South, called Thurö, with an area of only four square miles and shaped like a pair of pants with one leg torn off at the knee. The inhabitants numbered about 1,200, of whom the majority

View of Thurö Island, Denmark.

were seafaring people. Our wealth was, therefore, on the sea in vessels that, like a flock of swans, left our harbor in Spring and returned in Autumn, if spared from danger and wreck; but, sad to say, there were always a mother and little ones who looked in vain for father's return.

Of tradesmen there was one of every sort, in order to minister to the needs of the people, but they were merely looked upon by the sailors as good-for-nothing landcrabs without the Viking spirit of the sea, and in my childhood it was a disgrace to remain on land and take up a trade or farming. Only a few chose the latter, in order to provide us with milk, bread and butter.

Our most prominent buildings were a church, a fragment of an old monastery, an old wind-mill and a blacksmith shop, where teeth were extracted and our wooden boots shod with iron, in order to preserve them longer. A shoemaker, tailor and

weaver shop combined served as the place of printing press; for here it was where the daily news was beveled, hammered, molded and sent out over the island, quicker than by wireless, that Mrs. Hansen knew what Mrs. Pedersen bought in town long before she returned, and what she had for dinner was shown long before it ever was cooked. Of real news we knew but little until our fathers and brothers returned home from the sea, then with eyes as large as teacups, itching ears and the mouth open like the whale's, ready to swallow Jonah, we sat speechless, listening to all the wonderful stories from over the sea and looked upon our brother as a second Robinson Crusoe.

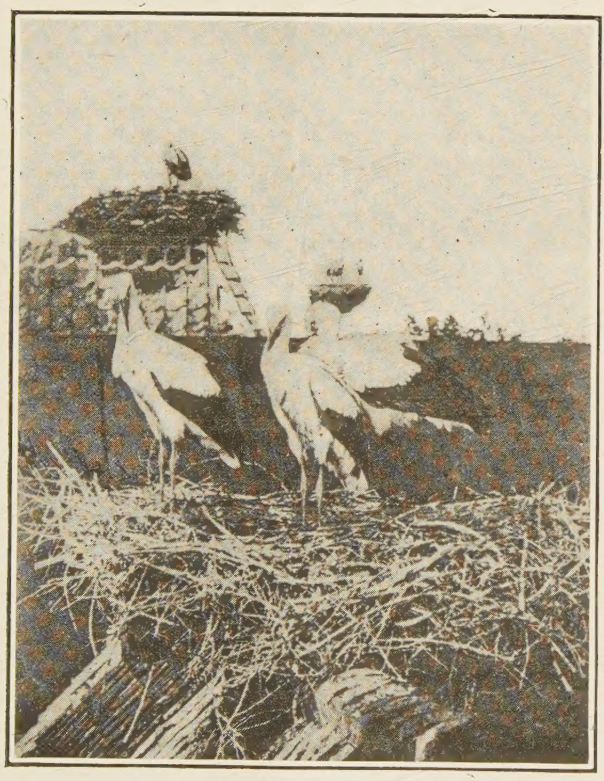
As for steamer or train, we had none at our service in my childhood. An open boat was our only transport to the nearest town, which often meant being wet to the skin when necessity made us cross the sea in order to obtain a doctor or bring the patient to him. No trolley or motor car was there to tear up our roads, destroy our fields and beautiful gardens—the pride of every home and the attraction of visitors from neighboring islands. We were indeed a peculiar people, selfish and narrow-minded, boycotting and persecuting any and every one who would try to rent or buy a house or piece of land. Moreover, it was looked upon as out of place for one of our young men or women to marry outside our own island. As a fact, the inhabitants of the island consisted of one large family.

Saloons, theatres, picture palaces, or anything in the form of houses of sin or shame, were not known. The island was provided with an inn for sheltering strangers for a night and entertainments in Winter for the people. Boiled fish and potatoes was the greatest *a la carte* meal all the year round, twenty-five cents (1 kr.) per head, including a national dance.

Only one kind of Summer excursion was known—a boat race around the island or a drive in a farmer's wagon without springs. A bundle of straw took the place of a comfortable seat. We could drive out one road and turn round and get home by another. The horses would rest for a day or two after such a drive that would take one hour, as they seldom saw any but our own fields and stables. It was a regular thing to see the farmer with his corn on a wheelbarrow going to the

mill, for it would take too much time to harness the horses for a sack or two, and the distance was not worth the trouble.

Superstition and witchcraft had a stronger hold on the people than faith in Jesus Christ, for there was more sound of beauty and life in the blacksmith's anvil than in the pastor's Gospel message.



Storks on Housetops in Denmark.

Such were the conditions on the island on which I was born on the 24th of May, 1878, when I was supposed to have arrived from Egypt by the stork's express, weak and helpless and in danger of death after the long journey. The pastor was at once summoned to sprinkle me with water to save my soul from Hell if life should pass out. I was called Eli Magnus, in honor

of two saintly grandmothers, of whom we shall hear later. Replaced in mother's arms I was nursed with love and care past all danger and grew slowly but surely out of swaddling clothes, much to the joy of an anxious mother.

(To be continued.)

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